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The Masonic Craftsman

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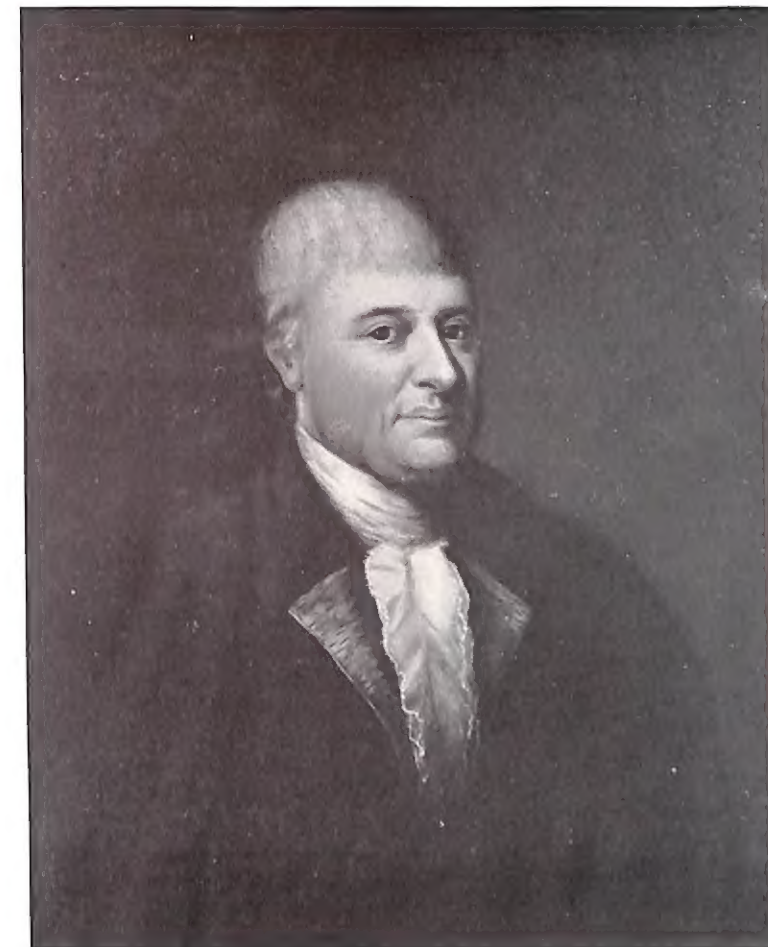
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NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

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HAYS The major part of this issue of THE CRAFTSMAN is given over to an account of the life of an illustrious Grand Master of Massachusetts.

Moses Michael Hays was a member of that race which through the centuries since the days of the Pharaohs has been oppressed in many lands. His life, however, serves as an example of righteous living, not only to men of his own faith, but to all others. He typified to a high degree those characteristics which we like to think are representative of a Freemason. His memory, perpetuated by a lodge in the Massachusetts roster bearing his name, is one of the proud heritages of the Craft in Massachusetts, and the inspiration of his life serves as a model for others.

We congratulate Moses Michael Hays Lodge and its master, Harry Smith, on the enterprise displayed in the preparation of this history, and not one whit less his collaborator, J. Hugo Tatsch, curator of the Library of the Grand Lodge of Massachusetts, able writer and sound Masonic scholar, without whose aid the present interesting "life" would not be possible.

PURPOSE Comes to hand a volume titled "One Common Purpose," by P.G.M. Charles H. Johnson, Grand Secretary of the Grand Lodge of New York; and it is timely, for this man, with a wealth of Masonic lore and a profound regard for his fellows in a true Masonic sense has through the persuasion of his associates allowed sundry talks given before Masonic gatherings to be put into imperishable print for the good of the Craft and posterity.

Running the gamut of a wide experience, there is treated in this book a variety of experiences covered in forty-four chapters on as many phases, embracing a full Masonic life with an intelligent comprehension of its implications.

No one who has had the privilege of this distinguished gentleman's acquaintance, but will want to read "One Common Purpose" and profit by it.

We commend it to our readers as an intellectual treat as well as an intelligent interpretation of what Freemasonry means.

EXPERIENCE Experience is often a compensation for disaster. We have frequently heard it said during recent years, after some tragedy has afflicted us that the loss would be turned to gain if we could learn a deeper experience from our troubles. Frequently, too, we hear it said of men that what seemed an evil fortune can be turned to good fortune if it adds to their "experience," makes them read more deeply and profitably in the book of life. The experienced man is most often a wise man. He will "make of stumbling blocks stepping stones to higher things."

In the experience of Masons as with their fellows outside the Craft one reward is the opportunity it gives for greater service. The worthwhile man will avail himself of this opportunity.

TRUTH The true Craftsman will not seek to make an opposition between idealism and realism. There is in truth no such opposition, for the two are aspects of the central truth. While he may be an idealist, he will be inspired by the vision of a perfect system. But equally he will be a realist, his resolution and ambition being based on facts as are the methods by which he will seek to carry them out.

The fact always wins: "You may fool all the people some of the time, and some of the people all the time," but the fact comes crashing home at the end.

Shakspeare loved a brilliant talker. He lets Falstaff talk away the evil of dishonesty, and the essential value of honor; he gives him all the intellect and all the wit that man needs for such a purpose. But the end comes like a flash. The facts cut through his lies and his pretense like cobwebs, and there is nothing left but old age, poverty, dishonor and death.

No security can be based on sham. Value for value, measure for measure, the thing levels up. Pretense cannot disguise nor obscure Truth, which comes through inevitably at the end—and that end sometimes is very sudden.

The real Mason will shun sham as he would the plague. Truth is the beacon to be kept before him—always, everywhere. With it all things are possible. Without it his mission and his Craftsmanship will be a hollow thing indeed, lacking form and substance; of no value to his fellows except as examples of what not to be or do.

HONOR J. Hugo Tatsch, learned Freemason and consistent worker in behalf of the Craft, has just been honored with the rank of thirty-third degree in Scottish Rite Masonry. He deserved it, for few writers today on Freemasonry have done as much as he has to spread Light throughout the Masonic world.

Gifted with a facile pen and unusual erudition, the words he writes or speaks are worthy of recording and remembering. In a day when all too much misinformation is broadcast, it is refreshing to have the illuminating expressions of his pen and voice.

Insofar as the addition of two more digits after his name honor him, Brother Tatsch may feel that his work is appreciated by that illustrious body, the Supreme Council of the Ancient Accepted Scottish Rite, S. J.

THE CRAFTSMAN congratulates a friend whose contributions have been meritorious and companionship inspiring, and expresses the hope that he may go forward with health and vigor of mind and body unabated in the service of a cause he loves.

TRAVAIL No one with a shred of human sympathy can read accounts of the slaughter of innocent women and children in China without a shock of horror.

What fiendishness possesses humans who can direct the bombing of defenseless towns and villages, without military value whatever, passes human understanding. In this respect modern military progress (?) has much to answer for.

Kipling has said that "East is East and West is West and never the twain shall meet," but it may well be that by a complete and universal condemnation of the foul acts now being perpetrated in unhappy China, the minds of men and their sympathy for innocent sufferers of a system diabolically clever and unscrupulously cruel may meet in East as well as West in a communion of sympathy.

Human souls in travail bring their appeal to all, and surely retributive justice will destroy the perpetrators of the present insufferable infamies.

A Monthly Symposium

Lodges Of Instruction— Their Function and Value

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

INSTRUCTION OF INESTIMABLE VALUE

By WILLIAM C. RAPP

Editor Masonic Chronicle, Chicago

PRACTICALLY without reservation we are inclined to the belief that instruction in the formula authoritatively prescribed by grand lodge for Masonic ceremonies is of inestimable value to the fraternity and to individual members. We assume that instruction in the ceremonials of the Craft is the purport of our topic, and so the relative importance of ritualistic perfection and other attributes of the fraternity may be dismissed with the broad statement that a man may be an exemplary Mason and have little or no precise knowledge of its rituals.

We agree thoroughly with the oft repeated statement that a beautiful ritual is not all there is to Freemasonry, far from it, but it is nevertheless an important part of the institution, for through it the greater part of the principles sought to be inculcated are brought to the mind and understanding of those who seek admission to its fellowship. No one will deny that the impression made upon novitiates by the ceremonies of initiation are of great consequence, and it is equally palpable that the best impression cannot be made when officers muddle through their respective parts in the work. The tragedy of a disappointed candidate cannot be over-estimated.

In the presentation of a theatrical performance, every trifling detail is given meticulous attention. Scenery, lights, music are arranged to the best advantage; the words, inflection, movements, gestures of the actors are endlessly rehearsed, that they may be skillfully delivered—all to the end that the presentation may make the strongest appeal to human emotions. It is not simply that the auditors may see and hear the drama unfolded, it is that they be made to *live* the parts portrayed. The Masonic ritualist should have no less objective in mind, and this can be accomplished only by patient committal and tireless practice.

It may not be denied that lodges of instruction, as usually conducted, fall short of their possibilities. As a rule, they confine themselves to teaching perfection in ritual and floor work, paying scant attention to articulation, pronunciation, clearness or diction. Here is a wide field for the extension of the usefulness of lodges or clubs of instruction, and while these features cannot be standardized with the precision demanded in the matter of the words spoken, nor for that matter should the individuality of the speaker be submerged, there is room for improvement in the effectiveness of the portrayal of the work.

There are many other and equally important functions which may be discharged by lodges of instruction, or per-

haps by similar groups working along specialized lines. They could give instruction in the laws and regulations of the institution, they could delve into the meaning of the ceremonies, the customs and practices which have prevailed for centuries, the philosophy and spirit of the order, the obligations which rest upon members and the privileges which are accorded them, and the history and symbolism of the institution can be made of intense interest. The field is unlimited and the harvest abundant, for the "appetite grows by that on which it feeds."

DEPENDS ON PROPER DEFINITION

By JOSEPH E. MORCOMBE

Editor Masonic World, San Francisco

LODGES of Instruction—Their Function and Value? The subject as stated, and assigned for present consideration, requires clarification if the discussion is to be profitable. As the term is generally used and understood,



the Lodge of Instruction is supposed to be devoted wholly to ritualistic drillings and the endless exemplification of ceremonial movements. Thus confined in meaning, its function could be easily stated, and the value of such teaching would require no labored process to reach estimate of value. This is not to imply that accurate and impressive rendering of the ritual is unimportant. But values in Masonry, as elsewhere, are relative.

The ceremonies of the degrees are but a means to an end; the end is all-important. They are preparatory in purpose, and must be classed as of the elementary lessons of the Craft.

Fortunately, there are in some favored localities Lodges of Instruction that go farther and reach to higher ground. Teaching does not cease when the class has reached the "babbling brook" stage. It goes on from the primary lessons of mere verbalism to farther courses dealing with the significances and interpretations that are of the very essence and worth of Freemasonry. The process of advancing the neophyte to an appreciation and at least a partial understanding of the "mysteries" is carried through. The "making of a Mason" in such case has meaning and value far beyond placing the tools of mastership in unskilled hands and declaring the full purpose of the institution attained by such act.

That which is learned as matter of rote in the usual lodges of instruction may be firmly fixed in memory. But as matters to be acted upon by the brain and turned to the uses of thought they might as well never have been absorbed. This is a source of real and increasing weakness in Masonry, in that emphasis is laid upon words rather than ideas and

action. We know that greatest stress is laid, in lodges and grand lodges, on letter perfection. The average brother, who is hailed by his fellows as a very paragon of Craft knowledge, blessed by the grand lecturer, and speedily advanced to the East, is frequently found to be the veriest ignoramus when it is required that he even explain the phrases he so glibly utters. Thus, a premium is put upon mediocrity, even on manifest mental inferiority. The whole Craft suffers because men of native intelligence and acquired knowledge refuse to concern themselves with misplaced emphases, which too often seem to make up the sum of Masonic experience.

There is an important function and a great value to Lodges of Instruction, if these in practice and purpose truly answer to the name. The body of Masons given opportunity offered by such agency, if composed of good material, will go on to an enlarged usefulness and to the constant improvement of its entire membership. Left to the ministrations of those who deal only in prescribed words and mechanical exercises, there can be no hope or expectation of progress. For a stream can rise no higher than its source.

SHOULD BE SUPPLEMENTED

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

WITHOUT doubt lodges of instruction have been beneficial in those jurisdictions in which they have been adopted. Unfortunately, their effect has been limited to the comparatively few who are willing to turn out and



listen to the words of the lecturer, which is a pity, for the need of knowledge of Craft history, the Work and purposes is great, and while the information absorbed in these lodges serves as a leaven, the effect on the whole body of the membership is comparatively negligible.

There is genuine need for greater Masonic enlightenment, but the disinclination of men to turn out of an evening is a strong deterrent to the

worthy purposes of advocates of lodges of instruction. Our own predilection is for an intelligent and greatly broadened use of the printed word in connection with subjects which may be dealt with outside the tiled lodge; those men who have interest in their Masonry can thus to the extent of their cabletow inform themselves of its history, ancient and contemporary, as their time and circumstances permit.

One trouble with a Mason's education is that valuable information instead of being canalized properly, spends itself either in wasteful turgidity or meanders meaninglessly into a marshy desolation. In other words, it lacks cohesion. It is obviously impossible to prepare finished, informative and comprehensive lectures without serious and exhaustive research, and unfortunately, much of the present output is based upon rather superficial knowledge, for the excellent reason that busy men cannot give sufficient time to their papers properly, and there are few with the necessary knowledge to discourse on the topics involved.

It is evident that exact facts presented in printed form can be obtained only after careful effort and research among reliable source material which is available to comparatively few and almost inaccessible to those in remote sections of a jurisdiction; by supplementing with printed literature the actual Work of Freemasonry in the lodgeroom is, we be-

live, to be found the best answer to the need for Masonic instruction. While sponsoring through lodges of instruction and the faithful few who are willing to devote their time and talents to the enlightenment of the brethren through lectures deserves highest commendation, we cannot hope thus to reach more than a small proportion of the membership—with obviously meagre results.

CAN BE IMPORTANT

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

IN England, where so-called Lodges of Instruction have been functioning for many years, they are purely for ritualistic improvement, and prizes are given monthly for the rendition of word-perfect portions of the ritual, such as some one of the lectures, the installation ceremony or certain other features.



In the various grand jurisdictions of this country, where Lodges of Instruction are operating, they are educational rather than instructional. In other words, are planned to teach something about Freemasonry rather than to instruct on the ritual.

Frankly, we like the American idea. Ritualistic instruction is good, and perhaps there is some necessity for it—although we believe the lesson back of the ritual, though imperfectly expressed, is more important than the form of words used to express it. Conceding, however, the importance of a word-perfect and smoothly flowing ceremony, we yet believe even more strongly in the importance of knowing the historic, symbolical and philosophical background of the ceremony itself. In short, we are convinced the *idea* is more important than the words used to express it. And to us the meaning and entire background of the idea is most important of all.

With this conception of our subject, one cannot help but agree that the value of such lodges to the Craft at large could only be measured by the ability and capacity of those charged with their administration. If such lodges or bodies are restricted to such activities as are indicated by their titles—in other words, if they are restricted from degree work, etc.—they could be of immense value to the membership by supplying information, advising on courses of reading and study, and in many ways providing methods by which the average member could make a "regular advance in Masonic knowledge." By a regular system of exchange of reports, such lodges could gradually maintain and widen the enthusiasm of its own members, and at the same time quicken the desire for "more light" which is in the back of the mind of nearly all Masons. Such men want "more light" if they can get it without too much trouble or work. If they knew of a source to which they might apply with sure success, a majority would avail themselves of it. Once under momentum, the "snowball" of desire would soon be rolling downhill toward the goal of knowledge with ever-increasing speed and accumulative information.

Such, we are convinced, is the proper function of a Lodge of Instruction and such are its possibilities. We are also convinced that something corresponding to this conception will do much to stimulate interest and enthusiasm in Freemasonry and the principles for which it stands.

MOSES MICHAEL HAYS

MERCHANT — CITIZEN — FREEMASON — 1739 - 1805

Written in collaboration by HARRY SMITH, Worshipful Master Moses Michael Hays Lodge, and J. HUGO TATSCH, A.M., Litt.D., Acting Librarian and Curator Grand Lodge of Massachusetts.

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CHAPTER I

THE JEW IN AMERICA

THE STORY of Moses Michael Hays does not begin with his birth in New York in 1739, but has its roots in the history of the Jewish people as a whole. A vast majority, including many of the Jews of the present generation, regard the Jews as a race which achieved prominence merely in Biblical times, and after the dispersion played but small part in the affairs of the world outside of a few congested centers. This is emphatically not the case, for the Jew has been prominent in history in all ages, and has prospered or suffered accordingly. The persecutions in Europe today are nothing new, but are only accentuated highlights which serve once more to attract attention to a situation which has been one of the perplexing—to say nothing more—questions confronting a reputedly civilized world.

Individuals who have absorbed information about the Jews beyond the Biblical texts oftentimes have been limited in their views by school-day literature, chiefly Shakespeare's *The Merchant of Venice* and Scott's *Ivanhoe*. Beyond that, to actually free one's self from mental fetters, one has to be interested in a field wherein contact with the Jew is more firmly established; but it is only the specialists in history who realize how long and to what extent the Jew has been a factor in the New World. As has been pointed out, "Not jewels but Jews were the real financial basis for the first expedition of Columbus." The year 1502—only ten years after the discovery of America—witnessed the grant of trade privileges to a Jewish company by King Ferdinand V of Castile and Leon, and in 1577 the Portuguese government was paid heavily to repeal laws which prohibited Jewish immigration to the colonies overseas.

The difficulties of the Jews in Europe caused them to turn their eyes toward America soon after its discovery. They had fared especially bad wherever the Roman Catholic Church was in power. The Inquisition in Spain had sent many to the stake, with the result that the Marranos—children and grandchildren of the Jews who had been victims of the zeal and hatred of the Roman priests—migrated to the Spanish possessions of the New World, but as early as 1511 the long arms of the dreaded Inquisition and Crown reached over the Atlantic to persecute them anew. When Portugal and Holland went to war some time later, the Marranos gave aid to the Dutch, and upon the defeat of the Portuguese, many settled in Brazil, momentarily under Dutch control. But the recovery of Brazil by the Portuguese in 1654 prompted the Jews to seek a haven in other Dutch settlements in America, and they departed for Surinam and for New Netherlands, better known to us as the Isle of Manhattan.

THE JEW IN NEW YORK

The first two Jews arrived in New Amsterdam (New York City) July 8, 1654, preceded by a few months a group who had fled from South America. A Captain de la Motthe, master of the *St. Catrina*, brought the contingent to New York, but his mistreatment of them brought about law-suits, which only served to accentuate the plight of the Jews. The good burghers of New Amsterdam, in spite of the crabbed Peter Stuyvesant, displayed a marked degree of toleration and hospitality to the strangers, and it was in this way that the Jews secured their first foothold in North America. It was in New York where they began their commercial activities as importers and exporters, a field in which Moses Michael Hays wrought exceedingly well in his day more than a century later. The Jews were still under disadvantages as aliens when New York was ruled by the British, after they took possession from the Dutch in 1664, but a modification of statutes, and the enactment of the naturalization law in 1740, worked in their favor.

The intolerance of Stuyvesant of New Amsterdam toward the Jews prompted several families to migrate to Newport between 1654 and 1657, where they were joined by a contingent from Curacao. Roger Williams was not only tolerant toward the Jew, but exerted himself in his behalf, as shown by his argument supporting the re-admission of the Jews to England. In this respect he differed from his Puritan neighbors to the north, where Cotton Mather had stigmatized Newport as "the common receptacle of the convicts of Jerusalem and the outcasts of the land." Further arrivals of Jews continued to enlarge the Jewish population of Rhode Island, who engaged in commerce with the surrounding and overseas ports, but it was not until the arrival after 1750 of the Lopez and other outstanding families that Newport enjoyed a rapid commercial development and became a strong rival of New York. These families came from Spain, Portugal, the West Indies and South America, and engaged in commercial activities of many sorts, establishing factories, distilleries, sugar refineries and furniture factories. Says Kohler:

The Jewish merchant princes were not merely the capitalists who furnished the wherewithal for this trade, but their enterprises created the trade itself, introduced the new arts and industries involved, and furnished the trade connections through their co-religionists in the different foreign ports with which the relations were formed.

THE JEW IN MASSACHUSETTS

The earliest reference to a Jew in Massachusetts relates to one Solomon Franco.* Provision was made May 3, 1649, that

The court doth allow the said Solomon Franco 6 shillings per week out of the treasury for 10 weeks for subsistence till he can get his passage into Holland so as he do so within that time.

Others are on record, including Judah Monis, who was appointed instructor in Hebrew at Harvard in 1722, and who published the first Hebrew grammar in America in 1735. He died in 1764, age 81. Between 1740 and 1776, only four persons were naturalized in the Superior Court of Boston, of whom one was the famous Aaron Lopez, formerly of Newport, but after 1762 of Swansea. Our own Hays comes into the picture soon after, but with his death, and the departure of his family for other places, Jewish life was practically non-existent until the 1840's. The story of Jewry in Massachusetts from that year to the present is beyond the scope of the present sketch.

THE JEW IN PENNSYLVANIA

The liberality of Roger Williams in Rhode Island found a counterpart in William Penn in Pennsylvania. Documentary evidence exists showing that Jews were established in Philadelphia as early as 1726; that they were fairly well established a few years later is shown by a German traveler who included the Jews among "all religions and sects" represented in Philadelphia when he was there in 1734. There is also reason to believe that there were Jews at inland points as early as the middle of the seventeenth century, as Jewish names appear in court actions of the period.

THE JEW IN VIRGINIA

The Jew was singularly absent in Virginia until long after he had established himself in the neighboring areas. South Carolina and Georgia had Jewish communities many years before the Revolutionary War, but it was not until the close of the conflict that Jews were found in numbers in Virginia. The reason for this may be attributed to the fact that Virginia had no large commercial centers to attract the merchant, for centuries of persecution had deprived the Jew of his original pastoral and agricultural vocations, and forced him into the cities and into new endeavors. Virginia life was not urban, but rural. Nevertheless, there are evidences of Jews in Virginia as land owners as early as 1648, and it is in this capacity that we find the few who are of record. They appear as patriots during the Revolution, aiding the struggling colonies with finances when other doors were closed. With them was Haym Salomon, who aided the Virginia delegation when public funds were not available, and whose generosity was a source of mortification to Madison, because Salomon "obstinately rejects all recompense." Virginia Jews aided not only with money, but also appeared in the field as soldiers who acquitted themselves with credit. One Jacob Cohen raised and commanded a company of cavalry, and was active from 1776 until after the surrender of Cornwallis in 1781.

THE JEW IN MARYLAND

Maryland, as is the case with some of the other colonies, has some early Jewish "firsts," but they do not carry any particular significance beyond that, as it was the larger migration of later years which brought the Jews into prominence in America racially and religiously. There is record of a Mathias de Sousa arriving in Maryland in 1639, but one does not reach

*There is also a record of a Moses Simonson arriving at New Plymouth in the ship *Fortune* on November 11, 1621, but there is no supporting evidence to confirm the supposition that he might have been a Jew.

solid ground until the trial of Dr. Jacob Lumbroso for blasphemy is encountered in old records dated 1658. Briefly, the Act of Toleration of 1649 made death the penalty for comparing certain Christian miracles with similar acts of Moses, but apparently if an offender was economically useful in the community, some things could be winked at. Expediency has always been a useful virtue.

THE JEW IN GEORGIA

The story of the Jew in early Georgia is graphically told by Charles C. Jones, Jr., LL.D., of Augusta, in *Volume I* of the publications of the American Jewish Historical Society, but for a development of the theme into greater detail, one should also consult the scholarly researches of Leon Huehner, A.M., LL.B., in *Volume X*. Though the first group arrived at Savannah in 1733, contrary to instructions laid down by the Trustees in London, nevertheless Oglethorpe (who was also Provincial Grand Master of Masons) decided to admit them in spite of the irregular and unauthorized conduct of their agents in London. The antipathy toward the Jew in England at the time was well shown by the instructions sent to Oglethorpe, namely, "to use his best endeavors that they [the Jews] be allowed no kind of settlement with any of the grantees." Oglethorpe, however, furnished accommodations and encouragement to the Jewish colonists, and showed himself their friend in many ways. The Jews, on their side, did their part to justify the confidence shown in them, and from that day down to the present, the story of the Jews in Georgia has been a happy one. They have left their imprint upon the history of the state. Jewish names are inseparably interwoven with the story of Freemasonry in the jurisdiction—a subject brought home to the present writer not only by his researches in American Colonial Masonic history, but by the warm associations formed with Jewish brethren in Georgia during recent months as a result of personal meetings in Savannah.

THE JEW IN SOUTH CAROLINA

South Carolina, like Georgia, has its Masonic history strongly interwoven with the Jewish background. It was at Charleston where the high grades flourished, and where the Rite of Perfection developed to such a degree that Charleston naturally became the home and the present See of the Mother Supreme Council of Scottish Rite Freemasonry.

Some of the first arrivals in Georgia went to Charleston soon after they landed. Names of Georgia settlers are found upon the records of the Jewish Synagogue of Charleston established in 1750. Huehner, already mentioned under Georgia, has also developed the theme for South Carolina. Though the English at home were agitating the expulsion of Jews in 1660, nevertheless the spirit of religious toleration was quietly at work, as shown in the charters granted for New World settlements. The Carolina proposals of 1665 expressed a desire to grant "freedoms and liberty of conscience in all religious or spiritual things and to be kept inviolably with them."

There are various reasons to believe that Jews settled in Carolina soon after the appointment of Sir John Yeamans as Governor, circa 1665. He came from Barbadoes, where the Jewish population was so

great that it was written: "In Barbadoes they do so swarm that had no care been taken to banish them, in twenty years they would eat out the English." However, such a catastrophe did not take place, but the agitation may have prompted many to migrate to the mainland. Later historians pay their tribute to the Jew in the colony as citizen and patriot.

SUMMARY

Only the high-lights of Jewish settlement in the Colonies have been given in these altogether too brief paragraphs. The story is far too great to be sketched in a few words—entire volumes can be written (and in some cases have been written) about the activities and contributions of Jews to American life in the various communities in which they settled. For present purposes, as connected with the background against which Moses Michael Hays appears so striking a figure, it has not been necessary to trace Jewish activity and influence beyond the seaport areas. From Savannah in the South to Boston in the North, the Jew was a prominent factor in all commercial centers, and that he did not deign to turn his hand, but in far lesser degree, to agriculture and related occupations is also well known. His entrance into the arts and sciences followed later, a natural concomitant of the national development of the early colonies and states.

The story of the Jew, no less than that of Freemasonry as a whole, cannot be studied as something apart from its surroundings. To isolate either for this purpose is to defeat one's object at the very start. Let it suffice to say that the story of Moses Michael Hays is a part of the natural growth and development of his times, and he appears to best advantage when so considered.

CHAPTER II

THE JEW IN FREEMASONRY

FREEMASONRY of the pre-1717 period was essentially and exclusively a Christian institution. Insofar as the exclusion of the Jews was concerned, this was due not only to the measures of suppression which prevented him from becoming a free agent in his community where he happened to find himself, but because his former opportunities as an artisan, mechanic or builder were curtailed. In primitive times he had been a shepherd and agriculturist; but when he migrated to Europe, his economic and social insecurity made it imperative that such wealth as he might accumulate be flexible and mobile. Consequently, the Jew appears in medieval Europe chiefly as petty tradesman, merchant and financier. As a scientist he fared better in non-Christian countries; he did not participate in the arts and sciences to any large extent outside of his own group until modern times. The few exceptions only serve to accentuate his solitary position.

There was a time when it was argued that "Masonry is a Jewish institution, whose history, Degrees, Charges, Passwords and explanations are Jewish from beginning to end." (*Dr. Isaac M. Wise*.) Proponents of this position base their arguments upon the Jewish lore in the Masonic ritual and lectures, forgetting that these aspects of Freemasonry are chiefly elaborations of the post-1717 period. Prior to that time, the Masonic Ritual was a very simple thing, and about the

only inheritance we have from the Operative Craft is represented by the signs. We are not sure of the origin of the grips and words. Operative Freemasonry of medieval England was essentially a Christian institution, as shown by our earliest "Old Charges," which contains invocations to the Virgin Mary. The position of the Jew in medieval Europe was such that he, as an individual, could have had no influence on Freemasonry. Therefore, such Jewish evidences as there are must be attributed to the fact that the Old Testament of the Holy Bible was highly revered by the medieval Christian church, and it is only because of the relationship of the Old Testament to Christianity that Jewish lore plays any part in the medieval church, and through that source in Freemasonry.

Obviously, only the history of the Masonic organization is now being presented. The story of Masonic symbolism and philosophy is an entirely different matter, and it cannot be denied that Jewish and Kabbalistic lore is an important source for many things which were developed in our lectures by the ritual makers of the eighteenth century in England. The high degrees were elaborated on the Continent, but that is a Masonic development of circa 1740 and later, and it was not until after Albert Pike entered the scene that the Scottish Rite rituals were developed from meager outlines into the stirring dramatic presentations so familiar to the Fraternity today. The Masonic student should never forget that Freemasonry teaches by allegory and symbolism, and the Biblical and alleged historical references must be taken in their symbolical sense only.

Freemasonry as we know it had its origin, as an organization, in the operative arts. The construction of ecclesiastical buildings in medieval England, which went on side by side with the equally large developments in the building of roads, walls, fortifications and castles, brought the operative mason into close touch with the Christian institution of his day. The essentially Christian characteristics are readily apparent in the study of the early Old Charges.

The edicts against the operative Freemasons after the Black Death, the suppression of the monasteries by King Henry VIII in 1536-39, and the changing economic and political situation all played their parts in the transformation of Freemasonry from an operative art into a speculative one. The period of 1600-1700 is baffling to Masonic students, but in 1717, upon the formation of the premier Grand Lodge in London, we come upon a new era, and in that year lies the birth of Freemasonry as we know it today. The year 1723, by the adoption of Anderson's *Book of Constitutions*, marks another milestone in Masonic progress, for then broadening influences, definitely expressed, combined with the tolerant attitude taken toward men's beliefs, made possible the acceptance of the Jew into our select circle of fellowship. Not only was the old Trinitarian concept of operative days abandoned, but it was "now thought more expedient only to oblige them [Masons] to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd."

JEWS MADE MASONS IN 1732

The earliest reference we have to Jews in English Freemasonry appeared as an announcement in the *Daily Post* of London on June 24, 1717:

On Sunday, about two in the afternoon, was held a Lodge of Free and Accepted Masons at the Rose Tavern in Cheapside, where, in the presence of several Brethren of Distinction, as well Jews as Christians, Mr. Ed. Rose was admitted of the Fraternity by Mr. Danl. Delvalle, an eminent Jew Snuff Merchant, the Master, Capt. Willmott, etc., who were entertained very handsomely and the evening was spent in a manner not intruding the morality of the Christian Sabbath.

Researches by Bro. Dudley Wright, of London, indicate that this Lodge had shortly before moved from "the house of Joseph Wilmott, to the Bricklayer's Arms in Barbican." The notice in the *Daily Post* apparently created some excitement, for in *Fog's Journal* of October 7, 1732, it was announced that a meeting would be held October 8, 1732, when an oration would be delivered and "the cause of the Jews fully cleared and the affair of the Bricklayer's Lodge from Barbican to the Rose in Cheapside disclosed." While one cannot depend upon names as an indication of nationality or race, it may be conjectured that among other Jewish members of the Lodge admitting Mr. Ed. Rose were Isaac Ximenez, Benjamin Adolphus, Abraham Bernal and Abraham Holbeche. Delvalle, Master of the Lodge, was also a member of three others, and associated in them with him was Dr. Richard Rawlinson, an eminent antiquarian, whose name is very familiar to Masonic students.

Another interesting allusion is made by Wright to the arms of the "Ancient" Grand Lodge of England, founded in 1751. He says:

If Laurence Dermott, the Grand Secretary of the Antients, is correct in his statement, though it has been questioned, has never been disproved, the arms of the Grand Lodge of England were designed by a Jew, Jacob Jehuda Levy, or, at least, it is claimed that they were found in the collections of papers he left behind. His full name was Jacob Jehuda Aryeh Leon Templo. He was a Chachan, translator of the Psalms and a heraldic expert. He was born in 1603 at Hamburg, where he taught the Talmud for several years. He caused a great stir by a plan he drew of King Solomon's Temple, which was exhibited before Charles II of England, under whose auspices the Royal Society was founded. He published a short but comprehensive description of the Temple in Spanish, which was at once translated into Dutch, into French in 1643 and by himself into Hebrew in 1650. German and Latin translations were made in 1665, and an English translation was published in 1778 from the pen of M. P. Decastro, a relative of Templo and in whose possession the plan then was.

Nathan Mayer Rothschild (1777-1836), who subsequently founded the London branch of the distinguished house bearing the family name, availed himself of his London connections to become a Mason in 1802. The Minutes of the Lodge of Emulation No. 21 (then No. 12) have this entry as of October 4, 1802, when a Lodge of Emergency was held:

Bror. Norris proposed Mr. Nathan Mayer Rothschild of Manchester, Merchant, aged 26, and Mr. Nehm Beer Rindskopf of Frankfort, Merchant, aged

21, to be made Masons in this Lodge this Evening they being about to leave the kingdom immediately, which being seconded by Bror White they were ballotted for and declared unanimously approved, and were accordingly initiated into the first, passed into the second, and raised to the third degree, and paid their fees to the Treasurer.

Notice was ordered to be given to the Grand Secretary of the Brothers having passed the three degrees this Night on emergency.

The "Brother White" mentioned was not only Secretary of the Lodge of Emulation, but was the same William White who served as Grand Secretary of the United Grand Lodge of Masons of England from 1813 to 1857.

The record discloses that Rothschild and Rindskopf did not become members of the Lodge of Emulation, and if they continued their Masonic activities, it was doubtless in Germany. As was also the practice in America, as late as the seventies of the last century, the fact that a man received the degrees in a lodge did not make him a member thereof; it was necessary for him to petition for membership afterwards. Our own Massachusetts records reveal interesting data on this point.

THE JEW IN AMERICAN FREEMASONRY

One of the ablest articles on this subject, one that has not been revised and brought down to date as the work merits, is Samuel Oppenheim's *The Jews and Masonry in the United States Before 1810*. It was originally published in Volume 19 of the *Publications of the American Jewish Historical Society* in 1910. The author was not a Mason, but the few errors that may be attributed to this fact would not be a discredit to a well-informed Masonic student. Later researches have brought corrections which the author would have welcomed, if one may judge from his sympathetic and scholarly treatment of the subject.

The researches of William Bordley Clarke, P.G.M., Georgia, into the history of Freemasonry in that State, have emphasized the activities of Jews in Masonic circles of Georgia. During 1924, Dr. Melvin Maynard Johnson, P.G.M., Massachusetts, came upon a minute book of Solomon's Lodge of Savannah (founded 1733-34) in the Library of Congress. From it may be deduced that Daniel Nunes (sometimes spelled *Nunis*), a physician, and Moses Nunes, both Jews, were made Masons sometime during the three months prior to March 25, 1734, according to our present reckoning. Clarke also cites several other instances.

Oppenheim lists the following Jews among those who were made Masons in Colonial America. He says:

The number of Jews here in our early history was comparatively small. Aside from the reference to them in Rhode Island in the seventeenth century, we saw in the foregoing pages, taken from the printed accounts which other sources will undoubtedly amplify, that they were already connected with the Order soon after its revival here about 1727, and before the Revolution. Among these, we found the well-known names of Daniel and Moses Nunes in 1733-1734, and David Nunes and Abraham Sarzedas in 1757, in Georgia; Isaac Da Costa in 1753, in South Carolina; Jonas Phillips and Aaron Hart in 1760, Moses M. Hays in 1768, and Myer Myers and Isaac

Moses in 1769, in New York; Moses Isaacs and Isaac Isaacs in 1760, David Lopez in 1762, Jacob Isaacs and Moses Lopez in 1763, and Isaac Elizer in 1765, in Rhode Island; Solomon Pinto and Ralph Isaacs in 1762, and Benjamin Isaacs in 1765, in Connecticut; Isaac Solomon in 1762 and Abraham Franks in 1772, in Pennsylvania; Daniel Barnett in 1765 and Jacob Hart in 1773, in Maryland; and Hezekiah Levy, before 1771, in Virginia. After the Revolution we saw the names become more numerous. A few of the prominent among these, in addition to all those still to be mentioned, were Solomon Etting, Isaac Franks, Michael Gratz, Jacob Henry, Benjamin Nones, the Sheftalls, Haym Solomon, Joseph Darmstadt, Marcus Elean, Hyman Marks, Jacob Mordecai, Joshua Moses, John Moss, Levy Nathan and Benjamin Wolfe. Among Grand Masters we found Moses M. Hays, in Massachusetts, 1788-1792; Moses Seixas, in Rhode Island, 1802-1809; and Solomon Jacobs, in Virginia, 1810-1813.

THE RHODE ISLAND STORY

Space limitations forbid the further development of this interesting theme within the present brochure, but because of Hays' Rhode Island Masonic connections, and the interest of the subject to American Masons in particular, the alleged introduction of Freemasonry into Rhode Island by Jews in 1658 should be touched upon herein. Attention was focused upon it by Rev. F. Peterson in his *History of Rhode Island and Newport in the Past* [New York, 1853], page 101:

In the spring of 1658, Mordecai Campannall, Moses Packeckoe, Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the three first degrees of masonry, and worked them in the house of Campannall, and continued to do so, they and their successors, to the year 1742.

Peterson attributed the extract to documents in the possession of one N. H. Gould, Esq., then residing at Newport, Rhode Island.

William H. Gardner, Grand Master of Masons in Massachusetts in 1870, became interested in the story during his term of office, and corresponded extensively thereon. N. H. Gould refuted the Peterson quotation, and stated that what he had was a fragmentary document, with the pertinent part reading:

This wee (day and month obliterated) 1656 or 8 (not certain which, as the place was stained and broken: the first three figures were plain) Wee mett att v House off Mordecai Campunnall and after Synagog Wee gave Abm Moses the degrees of Maconrie.

Gould was never able to produce the document, with the result that critical scholars have discredited the account entirely. The details are related in the *Proceedings of the Grand Lodge of Massachusetts*, 1870, pages 357-61.

The facts are that duly-constituted Freemasonry was not introduced into Rhode Island until 1749, and the first Jewish connections with it are those of King David's Lodge, of which Moses Michael Hays was Master under a New York warrant. His activities in this lodge are presented in Chapter IV.

THE JEW IN MODERN FREEMASONRY

Every effort has been made to hold the account within proper limitations; hence nothing can be presented of Jewish contributions to Freemasonry during the nineteenth and twentieth centuries. It is obvious

that much of interest could be related, but the leaders of Jewry recognize that toleration in any direction is best accomplished by emphasizing points of agreement, rather than differences. In enlightened lands, where the Jew is prominent in numbers, he is also prominent in the life of the various communities, and is accorded his rightful place without any question as to racial or religious relationships. The result is that the pride which Jews may properly feel in one of their race achieving a position of prominence is rightfully attributed to their pride in the individual as a citizen, rather than as an exponent of any race or creed. Hence thinking Jews, like their confreres in Protestant fields, make no effort to single out leading citizens as co-religionists, or stress any other controversial aspects which would distinguish them as a group apart from their fellow-citizens, no matter of what nationality.

With these facts in mind, no attempt is made herein to mention other Jews who have achieved distinction in the Fraternity. They themselves would be the first to protest, and rightfully so. Having the larger vision of brotherhood and harmonious relationships, they would be false to the Institution they represent if they permitted undue stress upon religious or racial aspects of their fraternal connections.

CHAPTER III

HAYS AS MERCHANT AND CITIZEN

VERY LITTLE is known of the antecedents of Moses Michael Hays. Even in ordered communities, free of strife and antagonisms, it is difficult to find essential records of prominent men, so with the difficulties which have confronted the Jew, neither the communities in which he dwelt nor he himself have preserved records which sooner or later became impedimenta. An individual whose position is insecure does not burden himself with useless material, and for the preservation of history he relies upon the age-old method of verbal transmission from father to son. So it must have been with the Hays family, for aside from a few original records still preserved, we have no data other than tradition and repetition of facts which careful investigators know have been warped out of shape with the true pattern.

THE HAYS ANTECEDENTS

The grandfather of Moses Michael Hays was Moses Hays of Holland, whose six sons—Jacob, Judah, Isaac, Solomon, Abraham and David—came to America early in the eighteenth century and settled in and around New York City.* The second son, Judah, became naturalized in 1729, and is of record December 2, 1735, as a Freeman in New York City, which gave him the right, as a naturalized Jew, to engage in business as a merchant.* He prospered, and in common

*A descendant of Hays, Miss Caroline Cohen, author of *The Myers, Hays and Mordecai Families* (privately printed), states that "In 1720 several brothers of the name of Hays came to this country from The Hague, one of whom was Isaac Hays, father of Samuel Hays, a noted citizen of Philadelphia; and the other, Judah, was the father of the first Hays of our more immediate line." Others have rendered the family name as Haas, Hayz and Hies.

*The significance of this is lost unless one realizes that prior to the reign of James I (1566-1625) it was impossible for a Jew to acquire civil status in Great Britain by naturalization. An act of 1610, directed against Roman Catholics, also barred alien Jews from naturalization because all persons naturalized were directed to receive the sacrament within thirty days. The Act 13 George II, c. 7 (1740), was more liberal in its provisions and

with many of the merchants of his day, owning their own vessels, he engaged in trade with the West Indies. One of his vessels was *The Duke of Cumberland*, a small craft of 160 tons. In October, 1760, during the French and Indian Wars, Judah Hays was granted a commission to use this ship as a privateer. It mounted sixteen guns and carried a crew of fifty, under the command of Thomas Crugier as Master. This was one of the last seven vessels, all owned by New York Jews, to be commissioned between 1757 and 1761 to prey upon enemy commerce.

Judah Hays married Rebecca Michaels, and of this union at least four children were born—Reyna, Moses Michael, Michael and Rachel. (Rachel may have been the "Caty" encountered in some records). Reyna Hays married Abraham de Isaac Touro, of Newport.

Two interesting and valuable relics of Judah Hays exist in the form of receipt books, the first commencing June 20, 1759, and ending December 23, 1763. This was purchased in 1935 by the eminent bibliophile, Dr. A. S. W. Rosenbach, of Philadelphia, and presented to the American Jewish Historical Society of New York City. The second is in the Archives of Virginia Historical Society at Richmond; a photostatic copy may be consulted in the American Jewish Historical Society. It covers the period from January 12, 1763, to July 18, 1776. An item of interest is an entry of June 25, 1762, which indicates that the ship *Duke of Cumberland* was still in service, carrying freight from Barbados to New York, and four negroes from Martinique. Though dietary regulations prevented the consumption of pork, there seemed to be no scruples in handling it, for on September 4, 1761, is record of a purchase of a barrel of pork from Raphael Jacobs. As one commentator points out, this can hardly be called a *kosher* transaction.

The charitable instincts of Jews need no encomiums from the Gentile collaborator in this work, for they are too well known among all who have occasion to come into close association with their Jewish neighbors. Judah Hays was no exception to the rule, for in him charitable proclivities were well exemplified, and doubtless transmitted to his son Moses Michael. Several entries reveal "the pest of a parasitic son-in-law," one Abraham Sarzados, whose rent was paid by the indulgent father-in-law Judah Hays—a rent greater than that which he paid for his own abode.

A loose leaf inserted in the receipt book, undated, and of an earlier period, gives positive proof of the naturalization date of 1729, for it is recorded that Judah Hays, "an Israelite & mercht. of N. York" petitioned the Assembly June 18, 1729, for naturalization. The bill passed June 28th and was confirmed by Governor Montgomerie July 12th. Both Judah Hays and his brother, Isaac, whose petition was dated June 19th, were admitted to the freedom of New York in 1735.

The second receipt book reveals the close association of Jews with the "Jewish Religion" were exempt from the sacrament, and were also permitted to omit the phrase, "upon the true faith of a Christian," in taking the oath of abjuration. It is significant, from a Masonic standpoint, that Jews were first admitted to the fellowship of Freemasonry in the previous decade, and it may well be that the liberality of the English Freemasons eased the way for legislative enactments in favor of Jews. Oglethorpe, a Mason, showed a most liberal attitude to the Jews in Georgia. 1733-34.

tion of father and son in business. Because of its longer period of use, up to 1776, it borders upon the final struggle of the American colonists with the mother country. In it are encountered the names of prominent patriots, among them Haym Salomon; a receipt signed by him July 10, 1764, is the first documentary evidence encountered of his having been in America prior to 1772. He had trouble with servants, as do we of today, but he was able to collect for china broken by them. One Marion Mahon had eight shillings deducted from her monthly wage of seventeen shillings.

With our legendary Grand Master Solomon in mind, perhaps the servant felt she abundantly answered his query, "Who hath sorrow? Who hath redness of eyes?"

Judah Hays died August 19, 1764. His will, dated July 22, 1763, named his wife Rebecca, his son Moses Michael Hays, and Wm. M. Smith as executors. His daughter Rachel, who married contrary to his will—she was the wife of Abraham Sarzados, already mentioned—was cut off with five shillings, but a subsequent allusion indicates that he provided for her welfare in some way.

MOSES MICHAEL HAYS

Nineteenth century biographers of Moses Michael Hays assert that he was born in Lisbon, Portugal, in 1739, and that he came to New York by way of Jamaica in 1768. London has also been mentioned as the city of his nativity. Later researches disprove these statements, and New York City is now credited as his birthplace. Documents already mentioned reveal he was in New York prior to 1768, consequently the Jamaica reference may be put aside. There is a record of September 23, 1760, in the Hays Receipt Book indicating that the father paid £16-4-0 for the passage of son Moses Michael from London to New York, a journey apparently accomplished on board the *Prince George*, owned by Moses Franks. Our Hays was then twenty-one years of age.

The exact date of birth was the 11th day of Iyar, Anno Mundi, 5565, or May 9, 1739. It should be noted in passing that May 9 is both the anniversary of his birth and death, as he died in Boston, May 9, 1805. These dates are recorded on his tombstone in Newport, Rhode Island.

Reared in the tradition of his ancient faith, from the essentials of which he never wavered, though he reflected the liberalism which has characterized American Jewry in all of its progressive aspects, it is fitting that one of the earliest accounts of his activities lists him as a member of the Congregation Shearith Israel of New York. His father had set the family an excellent example in his support of the Congregation, as shown by at least twenty-five references to him in the Minute Book of the Congregation, covering the period 1728-1786. On March 12, 1759, young Hays signed last as one of twenty-seven subscribers as Yahidim of the Congregation. He was elected Second Parnas September 20, 1767, and re-elected March 21, 1768. In an election for assistants to the Parnasim, he was chosen by seventeen votes, ranking second in the list, and served until July 30, 1769. He appears on the records as Parnas for the year 5528, and a minute of the 26th Elul, 5528 (September 8,

1768) shows that he presided at a meeting of the Congregation. In 1769, Hays was admitted a Freeman of the City of New York, his occupation being given as that of a watchmaker.

For lack of tangible evidence to the contrary, it may be conceded that Moses Michael Hays continued as a merchant in New York until some time in 1776, when he left for Boston. However, there is some ground for belief that he may have resided in Newport prior to 1776, not only because of a recently discovered Masonic letter, written to him from New York at Newport in 1774 (to be dwelt upon later), but because of the assertion that it was in Newport "where all but the two eldest children were born." This conflicts with the statement that a daughter, Catherine, was born after Hays settled in Boston, as was the case.

Hays' continued interest in Newport and his devotion to the Jewish faith is shown by the appearance of his name in Moses Seixas' accounts of receipts and payments of the Newport Congregation, 1783-90, as one of many donors. Doubtless he made many visits to Newport, for reasons bearing upon his business affairs and for others in connection with his social and religious relationships.

REMOVAL TO BOSTON

Whatever the facts of early residence may be, it may be conjectured that the withdrawal of Washington after the Battle of Long Island prompted Hays to locate in a more congenial section. We do know that he ultimately settled upon Boston as a desirable place, although it must have involved a certain amount of sacrifice, as Boston at that time did not have a Jewish population such as had been established in other Colonial seaport towns. On the other hand, while there are isolated instances on record of Jews having been in Boston between 1648 up to the time of Hays' settlement in the town, we have cases as late as 1762 of Jews being warned by the Selectmen of Boston to depart the town. Newport was out of the question, either as a continuation of a former home, or the establishment of a new one, because open to attack from the sea. The British occupied the town in 1777, when some of its representative Jews fled to Leicester, Massachusetts, where they remained for six years, returning to Newport in 1783, having but a very limited influence upon the community to which they had thus temporarily removed. We may rightfully consider the Hays family as the forerunners of the Jewish life which developed with the German migration of the eighteenth-forties, of which Jacob Norton, also a prominent Massachusetts Mason, was one of the first, if not the first, (as he asserted) to establish the present Jewish activities of Boston. Further evidence of the Hays' prominence as the solitary exponent of Jewry in Boston during his time is shown in the statement of Rev. Samuel J. May, in his memoirs, that "There was but one family of the despised children of the house of Israel in Boston, the family of Moses Michael Hays." This is borne out by a contemporary, Israel Baer Kursheedt, a learned Jew who fled Europe for America because of the Napoleonic wars. He arrived in Boston in 1796, where he found the Hays family the only Jews there, and left soon after for New York,

where there was a better field for one of his attainments in Jewish lore.

The Hays menage consisted of Hays himself, his wife Rebecca, five of his children, his widowed sister, Mrs. Reyna Touro, with her two infant sons, Judah and Abraham. A daughter, Catherine, was born to the Hays family October 3, 1776, soon after their arrival in the town. Hays engaged in the insurance business, opening an office at 68 State Street, while his home was maintained at lower Middle Street, now Hanover Street. At that time Hanover Street was not a part of the business district, but was the choice residential section of Boston.

Hays prospered in his new field, and commanded the respect and confidence of those with whom he worked. It became apparent, soon after the cessation of hostilities, that a banking institution was needed in Boston. During the winter of 1783-84, leading merchants of the town took steps to form one, and on December 18, 1783, the *Independent Chronicle* and the *Universal Advertiser* carried the following announcement:

The utility of a bank established on the right principles being generally known and acknowledged, a plan has been projected, and is now ready for the patronage of those gentlemen who wish to derive the many public and private advantages which have resulted from such institutions in other countries. Copies of the plan are lodged with, and subscriptions received by, William Phillips, Isaac Smith, Jonathan Mason, Thomas Russell, John Lowell, and Stephen Higginson, Esqrs., and at the offices of Edward Payne, John Hurd, and M. M. Hays, Esqrs.

An act of incorporation in the name of the Massachusetts Bank had been secured, and after the essential preliminary organization meetings, the bank was opened on July 5, 1784. The first name to be entered on the bank ledger was that of Moses Michael Hays, whose initial deposit was \$14,500. Hays also had the distinction of drawing the first check on a New England bank account, done on the same day, being in favor of Jonathan B. Livingston for six hundred dollars. Hays was the second customer to discount a note, and later records reveal that he made frequent use of the bank's facilities.

That Hays was actively interested in local affairs is shown by a contribution to Harvard College made subsequent to 1780; his name appears on a list of benefactors. He was also a member of the Boston Marine Society May 5, 1789, his certificate being No. 328. A further indication of his substantial position is revealed by a bond which he signed for the newly elected town treasurer, which was accepted without question by the town selectmen.

A PICTURE BY A CONTEMPORARY

One of the best portrayals of Hays is presented by the Rev. Samuel Joseph May in a *Memoir* published by the American Unitarian Society at Boston, circa 1873. It reflects his position not only in terms of material comfort, but also in the charitable instincts which have always been associated with his name. The time indicated is 1790, when his household was reported to consist of two white males, two white males under sixteen, eleven white females, two

other free persons, and no slaves. Here is the generous tribute by a Christian minister:

If the children of my day were taught, among other foolish things, to dread, if not despise, Jews, a very different lesson was impressed upon my young heart. There was but one family of the despised children of the House of Israel resident in Boston—the family of Moses Michael Hays: a man much respected, not only on account of his large wealth, but for his many personal virtues and the high culture and great excellence of his wife, his son Judah, and his daughters—especially Catherine and Slowey. His house, far down in Hanover Street, then one of the fashionable streets of the town, was the abode of hospitality; and his family moved in what were then the first circles of society. He and his truly good wife were hospitable, not to the rich alone, but also to the poor. Many indigent families were fed pretty regularly from his table. They would come especially after his frequent dinner parties, and were sure to be made welcome, not to the crumbs only, but to ample portions of the food that might be left.

Always, on Saturday, he expected a number of friends to dine with him. A full-length table was always spread, and loaded with the luxuries of the season; and he loved to see it surrounded by a few regular visitors and others especially invited. My father was a favorite guest. He was regarded by Mr. Hays and his whole family as a particular friend, their chosen counsellor in times of perplexity, and their comforter in the days of their affliction. My father seldom failed to dine at Mr. Hays's on Saturday, and often took me with him; for he was sure I should meet refined company there.

Both Uncle and Aunt Hays (for so I called them) were fond of children, particularly of me; and I was permitted to stay with them several days, and even weeks, together. And I can never forget, not merely their kind, but their conscientious care of me. I was the child of Christian parents, and they took especial pains that I should lose nothing of religious training so long as I was permitted to abide with them. Every night, I was required, on going to bed, to repeat my Christian hymns and prayers to them, or else to an excellent Christian servant woman who lived with them many years. I witnessed their religious exercises—their fastings and their prayers—and was made to feel that they worshipped the Unseen Almighty and All-merciful One. Of course I grew up without any prejudice against Jews—or any other religionists, because they did not believe as my father and my mother believed.

THE HAYS FAMILY

The family so beautifully depicted consisted of his wife, Rachel Myers Hays, whom he had married August 13, 1766, and six children. Only one was a son, Judah, born in Rhode Island in 1772, and who was drowned at St. Augustine, Florida, May 1, 1832. His remains were interred at Newport. Being of studious inclinations, he was one of the founders of the Boston Athenaeum. Like his father, he was a Mason, having been initiated in The Massachusetts Lodge August 7, 1788, and passed and raised at the meeting of August 16th following. He was elected to membership in the Lodge January 11, 1790. His diploma is on display in the Grand Lodge Museum, being beautifully written on parchment in his own hand, and signed by the Master and Wardens of the Lodge—Colonel William Scollay, Colonel Samuel Bradford and Jonathan Free-

man, respectively, as well as by the Secretary, Allen Crocker. His father added his own endorsement on the face as "Countenanced by us. M. M. Hays, Grand Master for Commonwealth of Massachusetts, K.P.J. Ch.R.✠ D.I.G." (Knight, Prince of Jerusalem, Chevalier Rose Croix, Deputy Inspector General—designations of degrees and office held in the Rite of Perfection of twenty-five degrees.)

Of five daughters, there is record of Rebekah, born in 1769, who died in Boston July 23, 1802, age thirty-three years and five months. Slowey, date of birth unknown, died October 19, 1836. Judith was born September 2, 1767, and died at Richmond February 4, 1844. She and her sister Sally, who died at Richmond August 3, 1832, married half-brothers on the same day, September 21, 1796—Samuel Myers and Moses Mears Myers, originally from New York, but who settled in Richmond. The youngest daughter, Catherine, born at Boston October 3, 1776, died at Richmond January 2, 1854, at the age of seventy-seven. She was in love with her cousin, the famous philanthropist, Judah Touro, but Moses Michael Hays frowned upon their marriage on grounds of consanguinity. They remained single for the remainder of their days, cherishing the sweet memory of a youthful love which found its expression in deeds of goodwill toward humanity in general.

Of the above, Judah, Rebekah, Slowey and Catherine lie buried in the family plot at Newport, Rhode Island, beside Moses Michael Hays and his good wife Rachel.

HAYS' LETTER TO HIS SON

Very few letters of Hays are known to exist. One best known is that written to his son Judah in 1796, at the time he was going abroad. Let us look over the shoulder of the son as he reads and rereads the letter which he carried on his person until his death, twenty-seven years after his father had departed this life:

Dear Judah:

You are now going into the world, and at a great distance from your own country and connexions. It will therefore be incumbent upon you to be very careful and attentive to guard and keep from any reflection on your integrity and the principles of rectitude and honour which I know are fully imbibed in you. Take care of all your letters of introduction and deliver them yourself. Be very attentive, and make yourself as serviceable as possible to Mr. Acher and Mr. Larrajay. Make yourself perfect master of the French language and the commerce of France; make your friendships and connexions with none but persons of honour and reputation. Take care what company you go into; be very careful indeed; you will find traps, snares and allurements momentarily; avoid them, avoid them as you would inevitable destruction. Herewith I give you forty Louis d'or and you have your valuable friend, Mr. Jones's bill for twenty more. These two sums I would always have you keep in reserve for any unforeseen occasion that may possibly happen. What monies you want for your expenses, which I desire you may manage with economy, you must obtain on the strength of your letter of credit from Mr. Acher, Mr. Larrajay, Mr. Narai, Champion and Dickerson, or any other of the persons you are recommended to. Make Mr. Acher acquainted with everything that concerns his business, as far

as he is willing to trust you to be communicative. Write to all your friends every opportunity, and never neglect writing to Mr. Jones. Make an apology to Messrs. Dalls and Larrajay; I wish them to receive the letter in company that I wrote to Mr. Larrajay himself, which ought to have been written to them both. It would be best for you on your arrival at St. Sebastian to proceed on immediately to Bayonne, with Prillio or whomsoever Captain Birrell dispatches to inform Mr. Acher of his arrival; but don't you proceed alone. I wish health and happiness and every blessing you can enjoy in this life, and am, with regard,

Your affectionate father,

M. M. HAYS.

TRIBUTES TO THE MEMORY OF HAYS

Moses Michael Hays departed this life at his home in Boston, May 9, 1805. The *Boston Centinel* of May 11, 1805, carried a tribute to his memory, which was copied by the *Newport Mercury* of May 18, 1805. The Newport paper mentions his burial on the Sunday before. The Boston account reads:

On Thursday evening, M. M. Hays, Esq AEt 64. [sic] In the character of the deceased, there is much worthy of our admiration—much for our imitation.—Possessed by nature of a strong intellect, there was a vigor in his conceptions of men and things which gave a seeming asperity to his conversation, which was ever frank and lucid. He walked abroad fearing no man, but loving all. Under his roof dwelt hospitality—it was an asylum for friendship, the mansion of peace. He was without guile, detesting hypocrisy as he despised meanness. Take him for all in all, he was indeed a man. In his death, society will mourn the loss of a most valuable citizen; his family, the kindest of husbands, the most indulgent of fathers. But what consolation shall we offer to assuage the violence of their grief?—Why, this is all—the recollection of his virtues;—and that as he lived, so he died; that to his last moment the cheerfulness and benevolence of his whole life, wasted not on his falling brow. Calm, and without a sigh, he sunk to rest, and is now secure in the bosom of his Father and our Father, of his God and our God.

His remains were yesterday conveyed to Newport, to be deposited in the Jewish sepulchre, in that city.

The grave of Moses Michael Hays is marked by a handsome monument, erected by his son Judah. There are inscriptions in Hebrew and English. The Hebrew inscription is prefaced by the initials of the words "Here is interred," and continues:

The exalted Moses Michael, Son of Judah, liberated for Paradise on Friday, the 11th day of Iyar, 565, (minor notation). And the days of his life were sixty-six years. The memory of the just is blessed. May his soul be bound in the bands of life.

The English text reads:

Here
repose the ashes of Moses Michael Hays, Esquire,
who died in Boston,
[in the state of] Massachusetts,
on the 11th day of Iyar

A.M. 5565

the 9th day of May, 1805, of the Christian era.
Aged LXVI years.

IN COMMEMORATION OF HIS VIRTUES, HIS SON, WITH FILIAL
REVERENCE, ERECTED THIS MONUMENT.

Robert Treat Paine, Jr., the son of the man by

the same name who signed the Declaration of Independence, wrote this elegiac sonnet on the death of Hays:

Here sleep'st thou, Man of Soul! Thy spirit flown,
How dark and tenantless its desert clay!
Cold is that heart which throbbed at sorrow's moan,
Untuned that tongue that charmed the social day.
Where now thy Wit, by generous roughness graced?
Of Friendship's accent, kindling as it fell?
Of Bounty's stealing foot, whose step untraced
Had watched pale Want, and stored her famished cell?
Alas! 'Tis all thou art, whose vigorous mind
Inspiring force to Truth and Felling gave,
Whose rich resources equal power combined,
They gay to brighten, and instruct the grave!
Farewell! Adieu! Sweet peace thy vigils keep;
For Pilgrim Virtue sojourns here to weep!

CHAPTER IV

HAYS AS A FREEMASON

WE DO NOT know when and where Moses Michael Hays was brought to Masonic light. He appeared on the Masonic horizon on December 6, 1768, when Henry Andrew Francken, of Jamaica, appointed him as a Deputy Inspector General of the Rite of Perfection for the West Indies and North America. This immediately involves a consideration of the Masonic picture as it existed at that time.

Contrary to the generally accepted opinion, the various systems of Freemasonry do not necessarily rest upon the three degrees of Ancient Craft Masonry as we know them now. In the eighteenth century, as well as today, there were several Masonic systems, each of them working a set of degrees known as Entered Apprentice, Fellow Craft and Master Mason. There was the system as practiced in England, Ireland and Scotland; there were also the "Rit Ancien," the French Rite or the "Rit Moderne," the Swedish Rite, and the Rite of Perfection—to mention only the better known systems. All of these were worked during the period under consideration, and inter-visitation was a simple thing among those who traveled into various countries.

It may be that Hays received his degrees in some New York Lodge, or he may have been made a full-fledged Mason of the Rite of Perfection, a system embracing a series of degrees from the first to the twenty-sixth. We have no documentary evidence other than Hays' own transcript of a patent given him by Francken, who himself had received, at a date unknown, from Stephen Morin, the appointment as a Deputy Inspector General. The basic degrees in all systems had many similarities, and when a man was well known, as Hays was, little if any question would be raised as to his standing as a Mason if he himself declared that he was one. Today, perhaps, we are more exacting, but there are many who have visited lodges in modern times with hardly any more evidence than a certificate or a receipt which few are competent to pass upon as having been issued by a regular or recognized Masonic body.

That Hays' standing as a Mason was unquestioned is shown by the next evidence of his Craft activities. Historians record that on February 17, 1769, George Harison, Provincial Grand Master of the "Moderns" in New York, issued a warrant for the formation of King David's Lodge in New York City, in which Hays,

"a Hebrew of Masonic distinction," is named as Master. The warrant reads:

To all, and every, our Worshipful and Loving Brethren We George Harison Esq: Provincial Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons in the Province of New York in America send greetings. Know Ye, that reposing especial Trust and confidence in our Worshipful and well beloved Brother Moses M. Hays We do hereby constitute and appoint him the said Moses M. Hays to be Master of King David's Lodge in the city of New York, and we also appoint Myer Myers and Isaac Moses to the Senior and Junior Wardens seats in the Lodge. By virtue of the Power and Authority vested in us by a Deputation bearing date in London the Ninth day of June Anno Domini; One Thousand Seven hundred and fifty three and Five thousand Seven hundred and fifty three from the Right Worshipful John Proby, Baron of Carysfort in the County of Wicklow & Kingdom of Ireland and than Grand Master of England, appointing us Provincial Grand Master for the Provinces of New York. And we do hereby authorize the said Moses M. Hays to make Masons and also to do and execute all and every such Act and thing appertaining to said Office as usually have and ought to be done, and executed by other Masters, he taking especial care that the Members of his said Lodge do observe, perform and keep the Rules, Orders, Regulations and Instructions contained in our Constitution, and their own particular Byelaws, together with all such other Rules, Orders and Regulations and Instructions as shall from Time to Time be given us, and paying out of the first money he shall receive of Initiative Fees the sum of Three Guineas to be by me remitted to the Treasurer of the Grand Lodge in London.

Given under my hand and Seal of Masonry in the City of New York this Twenty-third day of February in the year of our Lord One thousand Seven hundred and sixty Nine.

(SEAL) GEORGE HARISON
Provinc. Grand Master

The Lodge apparently continued in the customary Craft channels for some years. Hays ultimately took the warrant to Newport, Rhode Island, and opened a lodge there, with a new set of officers. It became the third lodge in Rhode Island, beginning operations June 7, 1780, according to the following interesting extract from the records of the Lodge itself:

From the East Cometh Light

Whereas we, Moses M. Hays Grand Elect Perft Sublime Dept. Inspector Gen'l of Masonry Prince of the East & & by a warrant under the hand & seal of our truly and well beloved Brother George Harrison Esq. Grand Master & & is authorized, empowered to form and establish a Lodge by the name of King David's Lodge, No. 1 & whereas we having found several true and lawful Brethren here desirous of becoming members thereof have accordingly convened for that purpose at a room convenient for holding a Lodge this evening, June 7th 1780 and in Masonry 5780, and after having appointed the following Brethren to the Office for this night affixed to their respective names, Viz. Moses M. Hays, Master; Moses Siexas, Sen. Warden; David Lopez, Jun. Warden; Jeremiah Clark, Treasurer; Henry Dayton Secretary; Solo. A. Myers, Deacon.

The Lodge was opened in due form after which the Master informed the Lodge that Robert Elliott;

John Handy; Peleg Clarke and Daniel Box were Modern Masons, but were truly desirous to be Initiated into our Ancient Fraternity and that they were worthy thereof; they were all accordingly entered as Apprentices and afterwards passed to Fellow Craft.

June 10, 1780 Moses M. Hays elected Master. Brothers Robert Elliott, John Handy, Peleg Clarke and Daniel Box were raised to the Sublime Degree of Master Mason.

Judging from some manuscript notes in the Library of the Grand Lodge of Massachusetts, apparently transcripts of the original record books of King David's Lodge, it is very evident that the Lodge began to function very actively in Newport, because a committee, consisting of Moses M. Hays, Moses Seixas, Peleg Clarke and John Hardy had previously prepared by-laws, and made a signed statement that "We . . . do hereby solemnly promise & obligate ourselves each for himself to conform to all the Rules, Laws & Regulations that are or shall be made by said Body." Hays presided June 10, 1780; was absent June 27, and presumably on August 6. He was present as Master on October 18, 1780, and again for three meetings in December, two in January, 1781, and two in February. On February 14th he "informed the Lodge that his business was of such a nature as to occasion his absence for some weeks from us, being bound on a journey to Philadelphia & having taken leave of us, resigned the chair to our Worthy Brother Moses Seixas." Hays presided again May 16, 1781, and for thirteen meetings thereafter, including the last on December 5, 1781. One of these meetings, October 3, 1781, was a "Master's Lodge." These evidences of Newport activity prompt one to believe that Hays may have resided there from 1776 to 1782, rather than in Boston, and really did not go to Boston permanently until 1782.

We may question the regularity of his action for a warrant, even in those days, (aside from military lodge warrants) was intended for use only in the place originally designated. Yet these things are trifles when considered in the light of Masonic custom as they existed in those early days, and as the acts of the brethren involved were accented by their contemporaries, there is no need of critical review on our part. Our brethren labored well, in keeping with basic Masonic virtues, and upon those foundations their work was firmly established. Let it suffice to say that Moses Seixas, Senior Warden, later became Grand Master of Masons in Rhode Island, as did Hays in Massachusetts.

Samuel Oppenheim has well said:

The Jews described in this paper were men of parts and character, and distinguished in the early American annals of their people. Their connection with the Order was no doubt of benefit to their co-religionists, as it was to themselves, and brought them into relations with many not of their race, prominent in the official and civil life of the country, who were also members of the fraternity.

King David's Lodge has an early reference to George Washington as a Mason. He visited Newport in March, 1781, to confer with the Comte de Rochambeau, who had landed a force of six thousand men and was blockaded by a powerful British fleet. Washington arrived March 6 and departed on the 13th. His

proposed visit was publicly known as early as February 7, when King David's Lodge appointed a committee to prepare an address to Washington. It was not prepared, as the brethren reported

. . . that on inquiry they find General Washington not to be a Grand Master of North America; as they supposed, nor even Master of any particular lodge. They are, therefore, of the opinion that this Lodge would not choose to address him as a private brother at the same time, think it would not be agreeable to our worthy brother to be addressed as such.*

Washington's visit to Newport during the summer of 1790 resulted in a more happy Masonic situation. King David's Lodge held a special meeting August 17, 1790, the day of the President's arrival, and prepared an address to which Washington made appropriate reply on Sunday, August 22, 1790.**

HAYS' MASONIC LETTER

Of greater interest to us is a Masonic letter written by Worshipful Brother Hays to a Mrs. Elliot, the widow of a departed member of King David's Lodge. The original is in the Archives of the Grand Lodge of Massachusetts. It reflects the style of correspondence which prevailed in the period under consideration, but it also reveals, in unmistakable manner, the sincere sympathy of its author and the fraternal instincts which moved his heart to such warm expression.

New Port Novemr. 7th 1781

Dear Madam

King Davids Lodge Express great Honor done Them, in The favor of your Letter of Yesterdays date, delivered them by Brother Handy, have voted it to Be Filed in The Annals of the Lodge, and have Directed us, in Their Behalf to Acknowledge, your Polite Attention; The Acts of Attention and Friendship we had the Melancholy Occasion to Confer on our worthy Departed Brother Elliot. Arise From The Duty Incumbent on us, as the Offsprings of the Same Antient Parents, and more Particularly Enforced by The Obligations We owe each other. As Members of our Ancient Fraternity; We Sympathise With you in Condolance on The Loss of your Best Friend, whom we are most Assured is Changed a Transitory Irsome Existence, for an Immortall Bliss in The Heavenly Kingdom, Where we now Trust he is joined To The Celestial Train of Happiness. We Know how Painfull is The Task of Momentary Separation, And How Heavy it must Labor in The Breast of your Tender & Delicate Composition, But when we Reflect on the Rectitude of Divine Dispensations, we are Led to Confess, The unerring Hand of Heaven,—May That Great Disposer of all Events, Shelter you And your Little Brood under his Divine Wings of Fatherly Protection, and Sustain your Fortitude in your Present State; We are Instructed by the Lodge to Offer you their Best Services, Both in a Conjunctive, & Private Capacity, And to Assure you That The Memory of one of our so Aimable Members Will ever Cherish a Lively Sence of Affection in their

*This circumstance is of importance because enemies of Freemasonry have seized upon the report to bolster their unfounded assertions that Washington had never been Master of a lodge. The Newport report was correct at the time it was written, for Washington was not elected Master of Alexandria Lodge No. 22 of Virginia until 1788. There never has been a "General Grand Master" nor a "General Grand Lodge" for the United States.

**The original address and Washington's (undated) reply are in the Boston Athenaeum.

And our Breast, for you & Your Dear Family, & We are with The Highest Esteem & Respect Dear Madam

Yr. Mo: Ob: Hdservant
MOSES M. HAYS

Mrs. Elliot

The historian of Freemasonry, especially that of early times, is often amused by indications of unsatisfactory bookkeeping and settlements of accounts. Old lodge chests still exist which have three locks—the Master and the Wardens having held the keys; when one or more of the principal officers failed to appear complications ensued. It is refreshing, therefore, to find the following minutes bearing upon funds in Hays' hands, showing how meticulous he was in discharging financial obligations due King David's Lodge:

February 6, 1782: A motion made and seconded that a committee be appointed to wait on Brother Seixas (acting Master, R.W. Moses M. Hays Master being out of town) and enquire whether he has wrote our R.W. Master & Bro M. Hays respecting the money in his hands belonging to the Lodge, and if Bro Seixas has not wrote that he be added to the before mentioned committee and that they write immediately to Bro Hays requesting him to send the money as the Lodge is in great want of it.

February 20, 1782: The committee appointed to wait on Bro. Seixas to enquire whether he had wrote our Right Worshipful Master Brother Hays respecting the money in his hand belonging to the Lodge—Report that they waited on him, But Bro. Seixas being present, presented a letter to Bro. Hays together with Bro Hays answer enclosing his account current with the Lodge—the whole of which is satisfactory.

HAYS AS A MASSACHUSETTS MASON

Though Hays apparently resided in Boston from 1776 until the time of his death, his business and religious interests were deeply interwoven with affairs in Newport; it would occasion no surprise to find that he had a home there as well, prior to 1783. A number of conjectures arise as one ponders on certain facts of the 1776 to 1782 period of his life.

It is now definitely known when Hays became a member of The Massachusetts Lodge of Boston, which he served as Master from December 3, 1782, until May 12, 1785, when the Lodge suspended activities until June 12, 1788. He was a visitor July 3, 1781, and again on January 11, 1782. The Lodge records further indicate that "R.W.M. M. M. Hays, M.R.I. Lodge and B. Judah visited the meeting held at the Bunch of Grapes Tavern Tuesday evening, February 5, 5782," and at a meeting of November 5, 1782, "Brother Warren propos'd Bror. Hays to become a member of this lodge. Voted. That he be ballotted for this Even'g. He was accordingly ballotted for & accepted." Among those present that evening were his Senior Warden from King David's Lodge, Moses Seixas, and officers of the French fleet, including Admiral Marquis de Vandreil. A month later he became Master—surely a testimonial to him as man and Mason! He was chosen in place of Stephen Bruce, who had served one year and declined a second term. Hays attempted to resign, and John Warren was elected in his place; but he declined to serve, and Hays was unanimously chosen again. He was re-elected in 1783 and 1784, and presided at the meeting held June 5, 1788, when

The R. W. Master acquainted the brethren that so much time had elapsed by neglect of the Lodge's meeting that complaints were made by the Grand Lodge & demands were made for their dues to the Grand Lodge, therefore the R. W. Master call'd on the Lodge for their serious consideration, when the members present, voted & Resolved—To Support the Honor & Dignity of the Lodge and from this evening should commence their Resolutions.

Colonel William Scollay was then elected Master, and he served until May 14, 1792.

Worshipful Brother Harry Smith, to whom we are indebted for these extracts from the original minute book of The Massachusetts Lodge, discovered that two candidates were received in 1782-83, one passed and one raised; and in 1783-84* nine candidates were received, eight passed and seven raised. Hard times came on after that, and during the period of 1784-85 no candidates were received, and labor was not resumed again until 1788.

Worshipful Brother Hays resolutely attended to business when Master. He collected "£30 solid coin, being so much he received of Wm. Todd for a note of hand due from Bro. B. Cudworth to this Lodge, for the payment of the amount of which Note of hand the R. W. hath guaranteed Mr. Todd; and if said Note should return unpaid the lodge, to replace the monies."

Yet one more fact must be recorded. On September 1, 1788, the then Most Worshipful Grand Master Moses Michael Hays presented his Lodge with three silver-mounted truncheons: these were ultimately engraved, by the order of the Lodge, with the legends, "The gift of M. M. Hays, G.M." and "Massachusetts Lodge, No. 2." The ends of the caps had a monogram of the initials "M.L." engraved upon them, and later the year of the gift, 1788, was added. The truncheons were lost, with other valuable property of the Lodge, including the General Warren charter, in the fire of April 5-6, 1864, when the Boston Masonic Temple on the present site was totally destroyed.

HAYS' ACTIVITIES IN GRAND LODGE

Because Moses Michael Hays was the last Grand Master of the Grand Lodge of Scottish origin in Massachusetts, which united with the "Moderns" in 1792 to form our present Grand Lodge, it is not amiss to emphasize the fact that there were two Provincial Grand Lodges in Massachusetts. The first was that founded by Henry Price July 30, 1733; the second was the one resulting from the commission dated May 30, 1769, given to Joseph Warren, Master of St. Andrew's Lodge, by the Grand Lodge of Scotland, as "Grand Master of Masons in Boston, New England, and within one hundred miles of the same." The Massachusetts Grand Lodge was formed under this authority December 27, 1769. Paul Revere was the first Senior Deacon. This Grand Lodge was "Ancient" in its sympathies, as distinguished from the St. John's Grand Lodge which had its authority from the "Modern," or premier, Grand Lodge of England, founded 1717. The Grand Lodge of Scotland, founded 1736,

*A hand engrossed parchment diploma, issued to Brother Baruch Judah by the officers of The Massachusetts Lodge—M. M. Hays, W. M., W. Scollay, Senior Warden, Joseph Whipple, Junior Warden and John Welsh, Jr., Secretary, dated February 10, 1784, is still owned by the Lodge. It is suspected that Brother Judah is the one who visited the Lodge with Hays on February 5, 1782.

was in close accord with the younger "Ancient" Grand Lodge of England, founded in 1751.

When hostilities between England and the Colonies ceased in 1781 (formal peace was not declared until 1783, however), The Massachusetts Grand Lodge strove for Masonic independence, and on December 6, 1782

Resolved, That this Grand Lodge be forever hereafter known and called by the name of the Massachusetts Grand Lodge of Ancient Masons, and that it is free and independent in its government and official authority, of any other Grand Lodge, or Grand Master in the universe.

Knowing that Hays was a patriot, one can understand his association with the "Ancient" Masons, who were numerous among those who fought for independence, as distinguished from the "Moderns," who were more inclined to be loyalists—having much to lose through civil disaffection and war.

* * * *

One month after Hays' election as Master of The Massachusetts Lodge, he appears in Grand Lodge as its representative—January 3, 1783. He was named as a member of the committee instructed to write to the Grand Lodge of Scotland, to inform that body "why the Grand Lodge in Commonwealth [of] Massachusetts Assumed to Themselves that Dignity," and they were also instructed to write to the "Grand Lodge of Philadelphia" on the same subject.

On June 6, 1783, Hays received another committee appointment, this time to make report on the nature of the endorsements to be supplied on warrants granted by the Massachusetts Grand Lodge: the minutes of September 5, 1783, record an appointment as member of a committee to form rules and regulations for the government of the Grand Lodge; on December 4, 1783, he becomes one of three ordered to write to lodges asking for an answer to the circular on the "Independence of this Grand Lodge," and he signs the minutes as well.

On March 4, 1784, Hays appears in the records as Junior Grand Warden, apparently holding the chair for the evening, for at the special meeting held the next day, he follows the Deputy Grand Master, and precedes the Senior Grand Warden, as "R Wpfl M. M. Hays Mr Massa," meaning Master of Massachusetts Lodge. He attends two other meetings subsequently, as Master of his Lodge; but on June 24, 1785, he appears again as Junior Grand Warden, and is elected to that office the same afternoon (Grand Lodge has assembled at four o'clock).

On June 2, 1786, we find Hays in the Senior Grand Warden's chair. During the election that followed, Hays was elected to the office, but "Excused himself & his Resignation was accepted." His name is encountered up to June 6, 1788, when John Warren declined re-election as Grand Master. "Whereupon the M: W: M: Hays Esq: was Unanimously chosen G: M: and being informed of the choice by a Respectable Committee he testified his Acceptance of the Same." One wonders why the use of the word respectable, but it may be conjectured that this was a curtailment of "a committee of respectable numbers,"

considering the importance of the office and the worth of the brother chosen to fill it. He appointed Perez Morton as his Deputy July 24, 1788.

HAYS' ADMINISTRATION AS GRAND MASTER

It is soon apparent, as one reads the interesting and quaint minutes of Grand Lodge for the four years that M.W. Bro. Hays served as Grand Master, that a strong hand is at the helm. The records become more voluminous and detailed, and verbatim reports appear of his addresses to the various lodges which he visits as Grand Master. He praises good work; he urges caution in the admission of new members; he insists upon the secretaries keeping good records and transmitting reports promptly to Grand Lodge. He writes to Elisha Porter, Master of Hampshire Lodge, directing him to visit lodges in his vicinity, and gives him power to examine records, and to make report.

On June 4, 1789, the annual election was held, and John Warren chosen Grand Master; but again he declined, so Hays was unanimously re-elected. During the year stress is again laid upon the necessity of having a Book of Constitutions printed, "provided it shall not be attended with Expence to the Grand Lodge"! Such a book never appeared until after the Union—so we suspect no brother volunteered to furnish the book *gratis*.

During 1790 M. W. Bro. Hays presided at the trial of the Senior Grand Warden, who was found guilty of "having two Wives at one & the same time." He was dismissed from office and membership, it having been voted that his conduct had been "highly derogatory to the laws of Morality Society and Honor, & Diametrically Opposed to the Principles of Masonry." Thus in simple but potent words our brethren of that day set an example of brevity in expression which modern Grand Lodge committees might well emulate.

June 3, 1790, marked the date of another re-election of Hays to the office of Grand Master. Plans were made to celebrate the Feast of St. John the Baptist June 24th, and to have an address delivered. Josiah Bartlett was chosen for this important function, and his address, rich in historical data on Masonry in Massachusetts in particular, appears in full in the reprint volume of *Proceedings*.

The Massachusetts Craft were apparently becoming a bit indifferent to Grand Lodge, so steps were taken to make concessions on finances. Grand Lodge had been conducted on an economical basis, so the sums due from the lodges were waived and a pro-rata assessment made for the small amount that had to be collected. As one reflects upon the economic situation of the United States at the time, and remembers that the period of 1783-89 was the darkest in its history, it can be understood why the lodges had not functioned strongly.

Hays was again elected Grand Master at the annual election June 2, 1791. He appointed Paul Revere as his Deputy, and at the installation ceremonies Rev. Bro. William Bentley of Salem gave "an elegant Discourse on Masonry." A collection was taken for the relief of Elias Parkman. The Book of Constitutions

was still in the thoughts of the Grand Lodge, and this time steps were taken which ultimately brought about its creation, for Rev. Thaddeus Mason Harris was added to the committee, and it was due to his genius that the work finally appeared in 1792. His work is all the more remarkable when remembering that he had been a Mason only a year.

During 1791, Hays warranted King Solomon's Lodge of Perfection at Holmes' Hole, Martha's Vineyard, with the privilege of making Royal Arch Masons. This was a *hautes grades* creation, which came into the Grand Lodge Fellowship in 1797, and ceased working in 1811.

On March 5, 1792, Grand Lodge was presided over by Paul Revere. This was the meeting where final steps were taken for the union with the St. John's Grand Lodge, which was consummated that day. "The Grand Lodge of the Most Ancient & Honourable Fraternity of Free and Accepted Masons for the Commonwealth of Massachusetts" came into being, with John Cutler as Grand Master. The records close with a statement that eleven designated brethren were standing members of the late Massachusetts Grand Lodges, Hays appearing as third after Paul Revere and John Warren. The record closes with Hays' signature as Grand Master of the Massachusetts Grand Lodge.

At the meeting of the Grand Lodge held April 2, 1792, Hays was named second as a member of a committee of thirteen to compile a Book of Constitutions, and it is with his labors on this work that Hays' activities in the Grand Lodge ceased. The little band of brethren, who had wrought so valiantly and well as the Massachusetts Grand Lodge were thus absorbed into the union body, and the stalwarts who led them passed into the twilight and shadows which mark the inevitable end of life's fitful fever in every field of human endeavor. Change was in the air everywhere; the old order had passed in many things, and Freemasonry no more escaped the outward changes than did the other forms so dear to those who knew them best. Only basic principles endured. The spirit of Freemasonry survived, and we today pay tribute to those who transmitted it to us unimpaired.

MOSES MICHAEL HAYS AND THE HIGH DEGREES

The record presented to this point is one rich in accomplishment and honor, and is sufficient in itself to indicate the attachment of M.W. Bro. Hays to Freemasonry and its principles. However, Hays was not negligent of the Masonic system in which he had received unusual honors, and that the distinction bestowed upon him was well deserved is shown by his activities in the Rite of Perfection.

The Rite of Perfection was introduced into America by Stephen Morin, who had received a patent in 1761, and a set of Constitutions and Regulations in 1762, from the Council of Emperors of the East and West in France, by authority of which he went to work in the West Indies upon his arrival there in 1763. His earliest Masonic document extant is a certificate to Ossonde Verriere, dated at Port au Prince, San Domingo, October 26, 1764. This is now in the Archives of the Grand Lodge of Pennsylvania: a photostatic copy is in the Library of the Supreme Council 33°, A.A.S.R., N.M.J., Boston.

Closed are the portals of their Synagogue,
No Psalms of David now the silence break,
No Rabbi reads the ancient Decalogue
In the grand dialect the Prophets spake.

Gone are the living, but the dead remain,
And not neglected; for a hand unseen,
Scattering its bounty, like a summer rain,
Still keeps their graves and their remembrance green.

How came they here? What burst of Christian hate,
What persecution, merciless and blind,
Drove o'er the sea—that desert desolate—
These Ishmaels and Hagars of mankind?
They lived in narrow streets and lanes obscure,
Ghetto and Judenstrass, in mirk and mire;
Taught in the school of patience to endure
The life of anguish and the death of fire.
All their lives long, with the unleavened bread
And bitter herbs of exile and its fears,
The wasting famine of the heart they fed,
And slaked its thirst with Marah of their tears.
Anathema maranatha! was the cry
That rang from town to town, from street to street;
At every gate the accursed Mordecai
Was mocked and jeered, and spurned by Christian feet.

Pride and humiliation hand in hand
Walked with them through the world where'er they went;
Trampled and beaten were they as the sand,
And yet unshaken as the continent.

For in the background figures vague and vast
Of patriarchs and of prophets rose sublime,
And all the great traditions of the Past
They saw reflected in the coming time,
And thus forever with reverted look
The mystic volume of the world they read,
Spelling it backward, like a Hebrew book,
Till life became a Legend of the Dead.



But ah! what once has been shall be no more!
The groaning earth in travail and in pain
Brings forth its races, but does not restore,
And the dead nations never rise again.

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The Publications of the American Jewish Historical Society of New York have been of inestimable value in the preparation of this book. To cite each article consulted would involve too large an addition to the text; let it suffice to say that these scholarly and well-edited Publications are indispensable to the student of Jewish history and biography in America. The author was shown many courtesies by the Librarian, Mr. E. D. Coleman, upon visits to the Society's headquarters in New York, and a delightful correspondence has resulted therefrom, for all of which grateful acknowledgement is again made. Other sources are:

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BRAZILIAN NOTES

News comes from trustworthy sources that the Fascists in Brazil, backed by Rome and Berlin, are trying to make a coup d'etat that will wipe out all Masonry and democracy in Brazil, and repeat the massacre of Freemasons that took place in Spain. This menace of Fascism is what caused the Argentine Republic to protest to the United States against loaning the battleship in Brazil. If fascism secures a foothold in Brazil, backed by Rome and Berlin, we can well take alarm in the United States.

The Brazilian correspondent details some of the dissensions and personal ambitions of some of the Masons of Parahyba and Pernambuco who are trying to organize these States of Brazil in the same manner as the grand lodges of the United States. Masons are obliged to fight the ever increasing power of the Catholic clergy, who are very strong in politics, and who impose their narrow way of thinking to the point that many of the basic principles of the Brazilian Constitution have been wiped out so that there is no longer lay education in the public schools. Things are pretty bad for liberal thinkers and for liberty in general.

It is no exaggeration to say that there are Masons in the lodges who are in the service of the Jesuits and other reactionary forces. One of the Masons, who was candidate for grand master of a proposed grand lodge of Pernambuco, got so angry that he denounced members of a certain Masonic lodge to police headquarters as a group of ruthless communists. Already persecutions have been started against liberal thinkers. Harder and more cruel treatment is expected against the Masons if the Integralist (Fascist) party is successful in getting control of the country.

Some months ago the constitutional guarantees which had been suspended were re-established to permit the campaign for President at the January elections. September 30, the Brazilian Congress again voted the suspension of constitutional guarantees on an alleged communist revolt denounced by the

government. There are many fears of an Integralist (Fascist) coup d'etat, headed by President Getulio Vargas, who, it is plainly seen, is favoring the Integralist movement in Brazil. The Integralists have already caused a great number of riots and deaths, without the government taking any serious action against them. Moreover, they are armed, and make no secret of the fate of Masons and all those who stand for freedom and democracy when they gain control. It is generally believed that the government campaign against communism is a pretext to carry out their plans to establish a dictatorship.

The Integralists' leader, Senor Plinio Salgado, has already made public threats of the massacre of all those indifferent or opposed to their cause when they win power. It has furthermore been stated that if any of the liberal candidates win at the polls in January, there will be a reproduction of the Spanish revolution, now taking place. Part of the army and navy is apparently with the Integralists, and there is no doubt of the support Rome and Berlin are giving them.

Our correspondent concludes with this thought: "We cannot say what the future is keeping for us, but certainly things do not look very bright."

BRAZIL ACCUSES MASONS

Rio de Janeiro, Brazil, Oct. 23—The State of War Commission in charge of enforcement of martial law throughout Brazil tonight ordered immediate closing of all Masonic lodges because of alleged dissemination of extremist propaganda.

SCOTTISH RITE CONDEMNS

Persecution of Masons "in some of the Continental European countries by ruthless and irresponsible power was denounced in a resolution adopted by the Supreme Council, 33rd Degree, Ancient and Accepted Scottish Rite, Southern Jurisdiction meeting at Washington, D. C., October 23. Spain was mentioned by name. The resolution said:

"We extend to our brethren in Spain and other countries where the atrocities of murder and assassination of Masons

are practiced, our sincerest sympathy and fraternal good will, and we express the hope that the end of their persecution and suffering is near at hand."

EDITORIAL APPRECIATION

New England Masonic Craftsman,
Alfred Hampden Moorhouse, Editor,
Dear Brother Editor:

I was just getting ready to write you . . . how much we appreciate your excellent publication; mention of this is made in the August number of the *Herald*, soon to be in the mails.

With cordial regards, I remain,
Fraternally yours,

BERRY B. COBB.

August 15, 1937.
Dallas, Tex.

ANGLO-FOREIGN LODGES

The so-called "Anglo - Foreign" lodges of England constitute an interesting group, which since 1910 have held annual collective meetings, and are in permanent contact with each other.

The first of these lodges was Pilger Lodge No. 238 of London, organized in 1779 by German-speaking Masons living in that city. It numbers at present about fifty members, and possesses a library of about 2,000 volumes, as well as an interesting Masonic museum. It still works in the German language.

In 1884 there was founded France Lodge No. 2060. This lodge uses the English ritual, but in the French language, and has at present about 90 members, all of whom are French. Lodge "L'Entente Cordiale," chartered in 1899, also works in the French language, but is more cosmopolitan in character, having English, French, Belgian, Russian, Austrian, Italian and Swedish brethren among its membership.

A second German lodge was chartered in 1908 under the name of "Deutschland," accepting only Germans as members; and in 1909 there was installed the Lodge "America," reserved for American brethren. The youngest of the foreign lodges in London is the Lodge "Helvetica," founded in 1926, and working in the English language, but composed of Swiss brethren.

KENTUCKY JOINS M. S. A.

At its one hundred and thirty-seventh annual communication, held at Louisville, Kentucky, October 19-21, the grand lodge voted to join the Masonic Service Association.

In the early spring of this year, Kentucky was one of the greatest victims of the devastating floods which afflicted Ohio, West Virginia, Tennessee, Kentucky and points south. In response to the need and after an investigation, the Masonic Service Association issued a call for help for this afflicted grand lodge, to which the jurisdictions responded promptly and generously. A substantial sum was contributed for such relief purposes as could not be covered by the efforts of the United States Government and the Red Cross.

The Grand Lodge of Kentucky, through her grand master, made grateful acknowledgment to the association and to all donors, not only by personal letters, but in his annual message. But Kentucky has not become a member of this fellowship merely as a gesture of gratitude; but in response to the need felt in that grand lodge as in all others for "more light" in Masonic education, and to bear her part in this united effort to bring all United States grand lodges into closer relations through better understanding, each of the other's problems.

Noted for many fine accomplishments, Kentucky "started something" in 1867, when the first of all Masonic Homes was begun by her Craft. Now the Widows and Orphans Home at Louisville is an institution regarded as a model all over the nation, with a magnificent and well endowed plant (\$2,250,000), some five hundred children from three to eighteen there being educated and equipped for life, as well as some seventy widows, gently eased down the last long hill.

Among the many distinguished craftsmen who have led the Craft in Kentucky is Past Grand Master John H. Cowles, who, as all the Masonic world knows, is the revered grand commander of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction.

The steady procession of grand lodges which are joining the association, now in its nineteenth year of activity, is proof, if any is needed, of the effectiveness of the work being done by the only Masonic organization in the country undertaking statistical studies of Freemasonry, publishing monthly Masonic lessons for study clubs and speeches for Masonic orators,

devising and sending forth plans, plays, contests, debates, etc., for lodge entertainment and instruction, as well as correlating united Masonic relief in national disasters. That these labors are effective is attested by the enthusiasm which the member grand jurisdictions manifest for this servant of grand lodges, and that each succeeding year sees new members join in this fellowship.

HOLD LODGE IN

DEATH VALLEY

Our ancient brethren who held their meetings on the mountain tops have been emulated more than once by modern lodges. It remained for the lodges of the Sixtieth Masonic District of California to more than rival those of long ago in selection of the lowest vale for their place of convening. They set a mark in that respect which has never been equalled on this continent, or probably anywhere else in the world.

This occasion, worthy of becoming historic, was on the floor of Death Valley, at a point 270 feet below sea level, April 10, 1937. A dry lake bed, of table-like smoothness, offered a satisfactory site. Later in the year, when summer suns have baked the surface to cement-like hardness, the heat on that spot will be intense enough to fry an egg in a few minutes, for a temperature of 134 degrees has been reported in the shade of a few miles away; it is estimated that out of the salt fields, surrounded by the strange natural surface known as the "Devil's Golf Course," the thermometer would mark not less than 165 degrees under mid-summer conditions. Late spring marks the end of the season's agreeable temperatures in Death Valley. The brethren who put in their hours preparing the grounds for the meeting found it warm under a cloudless day-time sky; in the evening the heat had dropped to a wholly comfortable degree.

An ample lodge room was marked off, and defined by rows of electric lights operated by a portable plant. The "G" in the East and the Great Lights were similarly illuminated. All furniture for a lodge was transported a hundred miles or more. When the work of preparation was completed, a lodge room fully equipped was ready for the convocation. The site is surrounded by such rough salt fields that any approach except by the road, which was fully tiled, is virtually impossible. Rows of automobiles on all sides were supplemented by flood lights, facing outward, as a means of keeping the whole

world in darkness regarding the transactions within the defined boundaries. The floor was the natural earth, level and not yet burned to extreme hardness.

Off to one side rises Telescope Peak, over 1,000 feet high, offering the greatest contrast in altitude that is to be found in the country; for while there are higher mountains than Telescope, they rise from higher bases. Mt. Whitney, for instance, is 14,496 feet above the sea, but the plateau at its foot is about 4,000 feet.

Here was the chosen temple, extending from north to south and from east to west, its covering the starry decked heavens. In it was conferred the third degree, ably and with an impressiveness that no man-made surroundings could have duplicated. The candidate, Kenneth Partridge, had just attained his majority, and is of a family of earnest Masons.

Souvenir medals were distributed to those registering, bearing on one side the inscription "60th Masonic District, California," and the Square and Compasses; on the reverse "April 10, 1937. Death Valley," and a Death Valley scene.

Fifty Masonic lodges from ten states were represented in the attendance at this memorable meeting. The occasion was conceived and promoted by Wincedumah Lodge, No. 287, of Bishop, and enthusiastically supported by the other lodges of the district, Inyo 221, Alta 333 and Waucoba 413. All participated in the practically perfect work that was done.—W. A. CHALFANT.

FROM HARVARD'S HEAD

"To those who believe that the problems of today can be met only by a radical transformation of society, a revolution from the right or from the left, the future of the American world of learning is a matter of small moment. To those who believe, however, in the capacity of the intelligence of this country to guide society in an orderly manner through habitual change, the quality of thought concerned with our economic and political problems is of the utmost importance.

"The groups who cast favoring glances at either Russia or Germany are not unduly concerned with the dispassionate attempt at clear thinking which has been for generations the hallmark of the university spirit. But all who still have confidence in what this spirit has to offer for the future of humanity will put the universities of this country in the forefront of their thoughts."—PRESIDENT CONANT (Harvard).

A LOSS TO FREEMASONRY

The resignation of Sir Philip Colville Smith from the position of Grand Secretary of the United Grand Lodge of England will be deeply regretted by the great organization to which he has devoted his working life. His activity in the cause of Freemasonry has been unrelenting, in spite of the handicap of severe physical disabilities during recent years. He is affectionately known among British Freemasons all over the world, but it is probable that he has reserved his own chief affection for the Apollo Lodge of Oxford, of which he has been secretary for more than half a century. Thanks largely to his energy and enthusiasm, the city which he loved has become a veritable nursery for Freemasons, and many thousands of undergraduates, initiated into the Craft during their university days, have carried its good work and its high principles into the distant corners of the earth.

The prominence which he achieved in the Masonic world serves to recall once again that British Freemasonry, unlike movements of the same name in some other countries, is a purely social and charitable organization, and could never be accused even by the most suspicious minds of possessing any political association whatever. Its activities are wholly beneficent and altruistic. They are, however, very widespread, and require from those in charge of them both strength and suppleness of character. Sir Philip Colville Smith possessed these qualities in full measure; perhaps his capacity for understanding his fellow-countrymen may have been fortified by his brief and almost forgotten experience as a Master of Foxhounds—an excellent training in tact and the power of command. It is certain at least that to all the many thousands with whom his work brought him in contact, "P. C." was indeed a privy counsellor of infinite wisdom and understanding.

BONIFACE HONORED

Robert Donald Howard, banquet manager of Hotel Astor, and a prominent figure in New York State Masonic circles, who recently became Grand Representative of Nova Scotia (Canada) of the New York State Grand Chapter of Royal Arch Masons, October 20, was given a testimonial dinner by Sylvan Chapter, No. 188, Royal Arch Masons, in the ballroom of Hotel Bancroft.

A Masonic apron, emblematic of his new office, was presented to Mr. Howard by Judge Adrian Pierson, of Oneonta, N. Y., Past Grand High Priest of New York State Grand Chapter of Royal Arch Masons, in behalf of Sylvan Chapter.

Mr. Howard is Past High Priest of Sylvan Chapter and past master of Prince of Orange Lodge, F. and A. M., New York City.

ARTHUR DOW PRINCE, P.G.M.

A tribute was paid to a Past Grand Master of Massachusetts, recently, when at a dinner in Boston, several hundred by their presence testified to his merits as a man and a Freemason.

Since his birth in Lawrence, Massachusetts, July 5, 1867, Bro. Prince has been contributing in a sound, consistent and constructive manner, patiently and liberally, all the virtues and lasting qualities that make for the best civic, economic, social, fraternal, religious, charitable and educational progress of this Commonwealth and Nation.

His contributions to society and mankind cannot be purchased by money, appraised by figures, nor destroyed by any invisible hand or destructive force. By character, patience and perseverance, he has purchased for himself and posterity, what no man nor group of individuals can buy. To posterity its value, perpetuity and influence is beyond the scope or range of any known method or system of calculus.

Thus he stands, steady and dependable, radiating by accomplishments and

success, as a "Beacon in the Night," to unborn generations, the bright and lasting effects of a great and enduring life.

ORDER

"What comfort, what strength, what economy there is in order—material order, intellectual order, moral order. To know where one is going and what one wishes—this is order; to keep one's word and one's engagements — again order; to have everything ready under one's hand, to be able to dispose of all one's forces, and to have all one's means of whatever kind under command — still order; to discipline one's habits, one's efforts, one's wishes; to organize one's life, to distribute one's time, to take the measure of one's duties and make one's rights respected; to employ one's capital and resources, one's talent and one's chances profitably —all this belongs to and is included in the word *order*. Order means light and peace, inward liberty and free command over one's self; order is power. Aesthetic and moral beauty consist, the first in a true perception of order, and the second in submission to it, and in the realization of it, by, in, and around one's self. Order is man's greatest need and his true well-being."—Amiel.

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SOMETHING WRONG

Rastus was dead. A wonderful funeral was in progress. The preacher talked at great length of the good traits of the deceased brother, what a good, honest man he was; what a good provider for his family; what a loving husband and father—

The widow grew restless. "Johnnie," she whispered, "Go up dare and look 'n dat coffin and see if dat's yore pa."

SCHOOLBOY HOWLERS

The Union Jack is flying correctly when it is flying in the direction of the wind.

The South Sea Bubble was a Stock Exchange loss. It was something like the companies of today, only it was before its time and more people were caught.

King Edward the Third would have been the King of France if his mother had been the King, and not a woman.

Knowledge must precede virtue, for no chance act can be a moral one. We must know in order to do.

—Anonymous.

One of the basic laws of Christianity is the "Golden Rule." Strangely enough, this proverb originated centuries before the time of Christ, and was the basic law of seven other religions: Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judaism, and Greek philosophy.

NORTH AND SOUTH —

STILL AT IT

Rastus from Boston was trying to impress his Southern cousin with the speed of Northern trains. "When dat ol' Montreal express gets to hummin' Mose," he solemnly asserted, "de telegraph poles look like slats on a chicken fence."

"Hmp!" sniffed Mose, "when de Southern express steps out fo' New Orleans, it makes dem mileposts look like a finetooth comb."

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A word began as a thought in the heart of a savage. It attracted a vortex of meanings by myriad repetitions in the tones of millions of men. Its changes it somehow braided with itself, and made of them mental atmospheres. And now we have it, a mortal thing which has put on immortality, a spirit

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